

EXCERPTS FROM

NEW, EXPANDED THIRD EDITION

Not-Two Is Peace

The Ordinary People's Way
of Global Cooperative Order

BY THE WORLD-FRIEND

Adi Da



Introduction by Ervin Laszlo



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Praise for *Not-Two Is Peace*

At this critical moment in the history of the human family, when the very foundations of civilization are being challenged, there is a message of compassion being spoken by one grounded in enduring wisdom and true discernment. In *Not-Two Is Peace*, Adi Da writes of the urgent need for a new form of global discourse, based on the recognition of the underlying unity of humankind. Such discourse would renew the ideals that originally underlay the foundation of the United Nations. And it would require humankind as a whole to listen to the ordinary people all over the world who are in dire need of greater human security.

BRYAN DESCHAMP

Former Senior Adviser, United Nations High Commission for Refugees

In this book, Adi Da powerfully and elegantly cuts through the collective delusion of separateness upon which modern society is founded. He calls for the establishment of a Global Cooperative Forum based on the presumption of our prior, underlying, and inherent unity. He writes his wisdom into a time on this planet when, if we do not all start acting, all at once, for the common good, life on this planet will become unlivable for all of us. This book establishes the essential foundation for a new cooperative world order arising from the unity which is prior to our diversity.

BOB ANDERSON

CEO and Founder, The Leadership Circle

At the Dawn of this New Divine Springtime, Beloved World-Friend Adi Da clearly enunciates the Sacred State of Consciousness—Prior Unity and Oneness—needed to actualize a Global Cooperative Forum, a dynamic and vital step toward Universal Peace, long prophesied by the Ancient Ones. Without a doubt, through the Everywhere Spirit that is manifesting in digital technology, we will unify “everybody-all-at-once” and take this historic step together, with One Heart and One Mind in many bodies.

HEREDITARY CHIEF PHIL LANE JR.

Chairman, Four Worlds International Institute

Adi Da demonstrates the illusion we are living in and the separateness and greed that run both nations and large institutions, thereby affecting our lives. He presents a blueprint for a world that works but also points out the steps each individual can and must take to transcend the ego. His book is both visionary and practical, showing that cooperation is the only road available to us to avoid total destruction.

GÖRAN WIKLUND

Partner at U&W (the Swedish sustainability consultancy)
and Senior Adviser to the Carbon Disclosure Project
Co-founder, ClimateWell (Winner of the World Economic Forum
Pioneer of the Year Award, 2007)
Founder and former Board Director of Ekobanken

Not-Two *Is Peace* is Adi Da's urgent wake-up call to all men and women of conscience. Now is the time to bring together all our diverse gifts and talents into one shared project to make our world fit for all human beings to inhabit. We are united by the same need to live free of want, free of fear, and free to live a life of dignity. At the heart of the human condition lies the recognition that freedom for one must mean freedom for all. Peace is the prime directive. Peace is prior unity. The Global Cooperative Forum is the way.

HILDE RAPP
Co-Director, Centre for International Peacebuilding, London

Profound wisdom on the root of human conflict, and the path away from a grim destiny. An astonishing gift.

JONATHAN LYNCH
Professor, Pennsylvania State University

Not-Two *Is Peace* contains wisdom that can transform the current and ongoing world crises that so desperately need effective conflict resolution. If truly acted upon, what Adi Da advocates has the power to bring an end to the horrors and suffering that are the result of our mad need to differentiate between "us" and "them".

HUGH O'DOHERTY
John F. Kennedy School of Government, Harvard University

This extraordinary collection of illuminating essays offers a deep diagnosis of humanity's predicament. The cure Adi Da prescribes, based on higher laws, is simultaneously radical, urgent, and straightforward. Adi Da's is a uniquely authentic and compelling voice in this global age.

ROLF C. CARRIERE

Former UN official

Senior Adviser to the Nonviolent Peaceforce

Not-Two *Is Peace* is essential reading for all people who understand the absolutely critical nature of the times we live in and want to do something about it. This book offers a vision of global change that is a foundation for linking the best of current efforts with the deep-seated "prior unity" of humankind. What is that, exactly? Read the book. Feel the potential. We can change the disastrous pattern of our times.

JULIE KOLER

Cultural Resource Manager

Office of Business Relations and Economic Development,
King County, Washington

Adi Da quietly arrives on the doorstep of the evolution of consciousness, revealing, step by step, what is required to sustain humanity and this beautiful planet. We should all be very interested in the mysterious state of "prior unity". Let us invest in this work of genius immediately. Let us never put this book on the shelf. It is a living document, forever active.

PATRICIA KAREN GAGIC

International Director, Colours of Freedom Foundation, Toronto

Absolutely brilliant. Undauntingly honest. Staggeringly bold. A breathtaking call to humankind to wake up.

CHARMIAN ANDERSON

Doctor of Transpersonal Psychology

Author, *The Heart of Success* and *Bridging Heaven and Earth*

As we cross into the twenty-first century, it is clear humanity has entered an unprecedented global age. This global age, of course, has been emerging over millennia, but we now face a range of global crises that call for new ways of thinking and a new kind of consciousness to get to the source of the challenges. A number of initiatives have emerged which center on the collective wisdom of the ages—an emergent global wisdom that resonates across our diverse worldviews and traditions.

In this context, Adi Da's book *Not-Two Is Peace* taps this global wisdom. And the title of the book is right on the mark. He has said that the real (even genetic) situation of the human species is prior unity, and peace requires that prior unity be the "working-presumption" of humankind. This simple and powerful principle reflects a consensus truth of global wisdom that there is That Which is First—an ultimate, unifying, infinite Force (whether we call it Tao, Aum, Brahman, Yahweh, Allah, Energy, Buddha Nature, Sunyata...) that is the ground and source of all life, all existence, all worldviews, religions, cultures, forms of life. This is "Prior Unity", and the collective wisdom of humanity has urged that unless and until humans center our lives in this Unifying Principle and Holistic Unified Field, we are not sustainable and we cannot flourish, individually and collectively. And we will not realize true peace.

The narrative of Adi Da's book is simple, powerful, accessible, and compassionate. And his message, grounded in global wisdom, is urgent and timely—he suggests that former ways of seeking peace have not worked and cannot work. Instead, we must mature and advance to a new form of consciousness that is grounded in "Prior Unity", wherein we find our common ground, mature as humans, and touch the sacred space of true peace—hence "Not-Two Is Peace". Adi Da recognizes that the wisdom of the ages—the awakening of this integral consciousness—calls for a radical networking from the heart and mind and urges that we form a Global Cooperative Forum to facilitate our transition to a true global culture of peace. So there is a powerful diagnosis

and prescription for our human sustainability. This important book should be read carefully and put into practice by all global citizens.

ASHOK GANGADEAN

Professor and Chair of Philosophy, Haverford College

Founder-Director of the Global Dialogue Institute

Co-Convenor of the World Commission on Global Consciousness and Spirituality

The hour is late. With each telling movement of the doomsday clock, another disaster—deforestation, pollution, species-loss, global warming, financial ruin, terrorism, and war—inches us ever closer to the final stroke of midnight, the existential catastrophe that could end Earth life as we know it. In this dark time, Adi Da's *Not-Two Is Peace* calls urgently for us to change our ways and, even more importantly, gives the “seed-utterance” of guidance for global cooperation based on the prior unity of all humankind. By heeding this call, we may yet alter the course of events and build a new world-culture of abundant peace, justice, and joy.

MICHAEL LATORRA

Professor of English, New Mexico State University

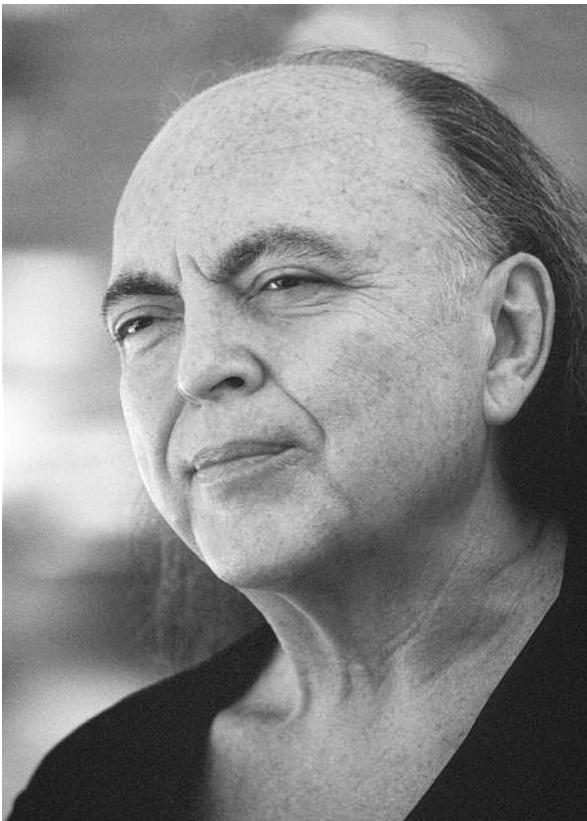
Abbot, Zen Center of Las Cruces

Author, *A Warrior Blends with Life: A Modern Tao*

Through the ages, people have struggled with the idea that consciousness and being are *a priori* to physical manifestation. Today, our awareness of timeless union and inner value finds fragmented expression in a myriad of linear phenomena that we take for reality, including sovereign boundaries, property rights, market prices, interest rates, cyclical bubbles, and externalities such as pollution, poverty, social conflict, terrorism, and war. In this visionary and epochal book, Adi Da reminds us that humanity is already always a mass subjective unity and beckons us to fully externalize this conscious interconnectivity and ontological interdependence through our economic, social, and political institutions and collective decision-making.

JAMES B. QUILLIGAN

International Economist

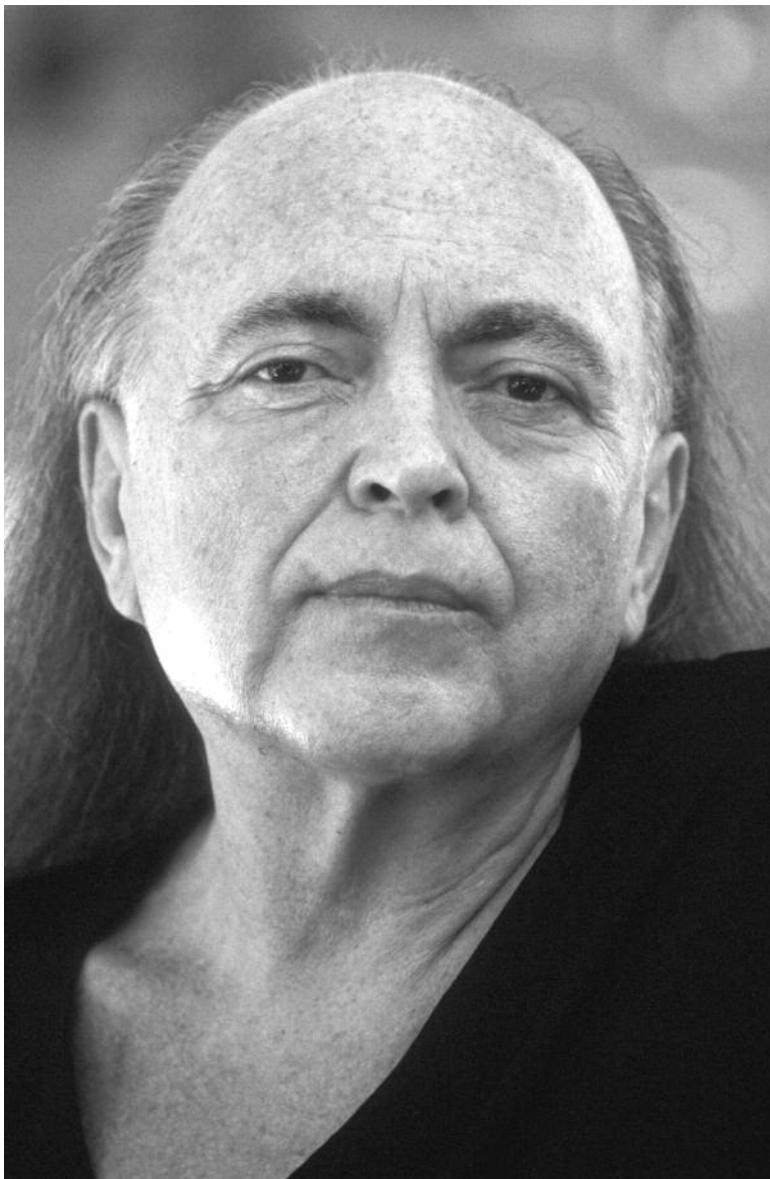


The World-Friend Adi Da speaks out of his concern for the current plight of humanity. Adi Da invites you to consider his urgent calling for the founding of a Global Cooperative Forum—to address the profound ills of today's world, and to re-establish human civilization based on principles of mutual trust, cooperation, tolerance, prior unity, and the limitless participation of all of humankind in transforming its own destiny.

The old moral, social, and political “order” of humankind is now dead.

A new and true and right order of humankind is, now, and forever hereafter, necessary. This Free Declaration is the Seed-Utterance of that new and necessary true and right (and truly globally, totally, and universally cooperative) order.

Wor(l)-Friend Adi Da



Not - Two Is Peace

The Ordinary People's Way
of Global Cooperative Order

BY THE WORLD-FRIEND

Adi Da

PART TWO

Not-Two Is Peace

Capitalization, Underlining, Quotation Marks

The World-Friend Adi Da uses capitalization, underlining, and quotation marks to distinguish between ordinary speech (which describes the conditionally manifested reality) and speech that describes the Non-conditional Reality. With the use of capitalization and underlining, Adi Da expresses a different view of the world, in which Truth and the terms that relate to that Greater Reality are given more significance than the language of the separate ego and the conventional world. With quotation marks, Adi Da often communicates that some ordinary term, commonly presumed to point to something real, is, in Reality, only an illusion. He also uses quotation marks to point to a specific, technical meaning he intends. (Please see specific terms in the glossary.) ■

Reality-Humanity
Self-Liberated From
The Stave In The Wheels

Unless they are specifically prevented from doing so, all systems will spontaneously righten themselves.

The universe is a self-organizing, self-correcting, and self-rightening process. All systems are self-organizing, self-correcting, and self-rightening—unless something interferes with the self-organizing, self-correcting, and self-rightening process. The current power-structures in the human world are actually preventing the self-organizing, self-correcting, and self-rightening process of humankind from happening.

The political, social, economic, and cultural patterning (and hierarchy of expectations and demands) of collective human life-systems is organized in the likeness (and by an extension) of the functions of the human brain and nervous system.

The human brain and nervous system is, characteristically, patterned to allow (and to seek, and to reward) a limited range of possible experiences and possible forms of knowledge—and the human brain and nervous system is also, characteristically, patterned to avoid (and to prevent, and even to punish) experiences and forms of knowledge that are not within the otherwise limited range of allowable (and, thus, seekable and rewardable) experiences and forms of knowledge.

Thus, and likewise, and by extension, all collective human political, social, economic, and cultural life-systems are (in accordance with the particular “personality profile” of

the particular system in each case) strictly organized to allow (and to purpose, and to reward) only certain limited possibilities of experience and knowledge, and, otherwise, to disallow (and to restrictively prevent, and to punish) all possibilities of experience and knowledge that do not correspond to the designs of the particular case of human collectivity.

If this understanding—rather than any misunderstanding, or mere idealism—is brought to the examination of the totality of all collective human life-systems (political, social, economic, and cultural), then it is possible to re-design, re-orient, and liberate that totality (and every particular case within it) to a universal collective human life-pattern that is based upon the presumption of prior unity (and of inherent inclusiveness), and that is designed both to maximally allow (and promote, and reward) fullest right and true experience and knowledge and to disallow (and to restrictively prevent, and to punish, or, certainly, to not-reward) modes of experience and knowledge that are merely negative and, altogether, dissociated from the “Perfect Knowledge” of Reality and Truth.

The Global Cooperative Forum I propose represents an approach that is entirely different from all past or present efforts to reduce conflict and to achieve real peace. The Global Cooperative Forum I propose represents the emergence of a truly everybody-all-at-once political, social, economic, and cultural force—which will allow and enable humankind to exercise its inherent right and necessity to function as a self-organizing, self-correcting, and self-rightening global cooperative collective.

The Global Cooperative Forum I propose is not based on grandiose speeches about great principles. Nor is the Global Cooperative Forum based on each human being becoming associated with one or another well-intentioned special-interest group. Neither of those approaches is capable of accomplishing the great changes that are now (and

forever hereafter) required in the human world. In fact, both of those approaches effectively prevent the self-organizing, self-correcting, and self-rightening process of humankind from emerging. That self-organizing, self-correcting, and self-rightening process must be allowed to freely function in order to reverse the disaster that is now in process. Humankind-as-a-whole—everybody-all-at-once—must be enabled to re-acquire the intrinsic ability to self-organize, self-correct, and self-righten, and thereby prevent the potential termination of human life on Earth.

The current civilization is (characteristically) secular, superficial, materialistic, “outward”-directed, and “object”-directed. The current civilization constitutes a form of propaganda that has driven humankind to the point of self-destruction. That course of self-destruction must not continue. The collective of humankind must do everything possible to prevent its own self-destruction and to re-achieve sanity.

Re-achieving sanity requires an entirely new basis for civilization. This is the “end-time” of ego-culture. The current ego-culture is wedded to the “point of view” of gross materialism—and the false philosophy of gross materialism has brought humankind to the point of cultural and social insanity. There needs to be a profoundly different and right root-understanding of Reality Itself in order for humankind as a whole to be set on a right foundation and to recover its sanity.

The necessary new understanding will not come from the old civilizations. A new kind of civilization is required. This new civilization will necessarily be a cooperative order of human beings in global relationship to one another. This new civilization must be a responsible everybody-all-at-once human process, in order to effectively re-order human civilization.

At the present time, there is less and less true civilization left in the world. The truly civilizing principles are, more and

more, being abandoned for the sake of the ego-mummery in which human beings are now and everywhere participating.

The civilizing principles that allow human functioning to demonstrate the disposition of prior unity have already been destroyed—especially as a result of the terrible course of the twentieth century, and beginning with World War I in particular. World War I and World War II were, effectively, the self-destruction of global civilization. As a result of those two happenings, and everything associated with those happenings, the self-organizing, self-correcting, and self-rightening principle of humankind was destroyed. Now nothing but “Narcissistic” ego-culture remains, and the consequent human devastation.

The present-time human world is fragmented and stupefied, utterly misled by the grossest kind of deluded thinking about “reality”. The mass populations of the world are being seduced by the absurdities of “consumerism”. Human beings are, now and everywhere, entrenched in their commitment to absurd “consumer” notions about the potential of absolute “self”-satisfaction—and, otherwise, human beings are (based on their failures of “self”-satisfaction) overwhelmed by “gross realism” views that appear to sanction nihilistic despair, and even unlimited (and intrinsically meaningless) violence.

The time is dark—but people do not see the darkness. Or, if they do see the darkness, they do not have any means to do anything about the darkness, so they just go along with it. The present-time darkness is a clear sign that the inherent self-organizing, self-correcting, and self-rightening principle is being prevented from happening. Otherwise, the manifestation of the self-organizing, self-correcting, and self-rightening principle would be readily in evidence. Truly civilizing principles are the evidence of a self-organizing, self-correcting, and self-rightening free energy.

Thus, the Global Cooperative Forum I propose is a civilizing process—not at all a process of anarchy or negation.

The Global Cooperative Forum I propose is not at all a matter of billions of people participating in some kind of chaotic uprising. Rather, the Global Cooperative Forum I propose is an orderly means for representing everybody-all-at-once in a globally functioning body that has the power to achieve positive actual results.

No positively effective global approach is presently happening in the common world. There is, in global terms, only a persistent inertia of sameness, that is very effectively preventing the self-organizing, self-correcting, and self-rightening process of humankind from happening. Thus, only the status quo is being reliably maintained—and that status quo is leading toward the potential of globally terminal destruction.

The human world is now in a state of virtually infinite fragmentation, in which the individual feels powerless and is just thinking of himself or herself as some kind of “consumer”-ego to be titillated and satisfied, and perhaps to be given a voice, a soap box, here and there. The global state of humankind is absurd and dark. Therefore, this darkest of times requires an immense force of self-correction and self-rightening, an immense emergence of the self-organizing principle that is inherent in humankind as a system of life. Nevertheless, and in spite of this necessity, nothing of the globally rightening kind is going on. Everybody is asleep. People do not truly realize the scale of the disaster that is happening. Furthermore, people do not realize that humankind is actively doing this disaster—and, therefore, that humankind can also choose to stop doing the disaster, and, altogether, humankind can choose (collectively) to re-organize, self-correct, and truly righten the entire system of global humankind.

Nothing can possibly stop the disaster except the force of the whole, the integrity of the whole. That is the only happening that will righten (and en-lighten) the darkness of the human world.

The force of totality (or the integrated whole) is now unable to function. If a long pole (or a barrel stave) were forced between the spokes of the wheels of a rolling vehicle, the vehicle would lurch to a halt. Just so, the integrity of the whole and totality of humankind—which is inherently self-organizing, self-correcting, and self-rightening—has become inert, motionless, and, altogether, rigidified and repetitive, such that the inherent power and tendency of the whole and totality of humankind to self-organize, self-correct, and self-righten itself is not being allowed and enabled to self-manifest. Therefore, humankind (as a global totality, and as a systematically integrated whole) must re-assert and re-enact its intrinsic disposition to require and enable its own self-rightness.

Previous to the advent of modern communications, the human world was a collection of (geographically, and otherwise) disconnected nations (or separate, and, essentially, “tribal”, political, social, economic, and cultural entities). However, as soon as the process of industrialization produced communications processes that instantly linked the entire human world together, it became necessary for humankind to function as a whole. Nevertheless, rather than humankind functioning as a whole, all the “old-days” factions—nation-states, regionally and culturally limited religions, and power groups of one kind or another—have continued to aggressively confront one another, all vying for absolute power. That ongoing confrontation is what is actively preventing the force of the whole from emerging. The ongoing confrontation between separate (and, altogether, separative) powers and interests is the “stave in the wheels” of humankind.

Humankind must begin to function as a totality, without the factionalizing associations with competing nation-states, competing culture-groups, competing religions, competing political and economic agendas, and so forth. The vested

interests that are keeping the “old days” of human dis-unity intact are what must be bypassed, and replaced by the self-organizing, self-correcting, and self-rightening process—and, on that basis, the priorly unified voice—of humankind-as-a-whole. The Global Cooperative Forum I am proposing is the inherent self-organizing, self-correcting, and self-rightening process of humankind, given a vehicle in which and by which to be effective.

The developing course of industrialization and modernization has not led to the unification of humankind—because the emergence of humankind as an inherently interconnected global totality is what is being prevented by the institutionalization of the “old factions” of separateness. That institutionalization of separateness is how the ancient situation of conflict is kept in place. The “old factions” are all “tribal” entities, from a time in the past when human intercommunication was splintered by the geographical separation of different territories. In the “old days”, the “tribal” entities of nation-states and religions were geographically separated from one another. Now, in the age of global intercommunication, these “tribal” voices have emerged as the big political and religious powers, and their interest is to maintain their own absolute power—even by expanding beyond their traditional “territories”, and into a globalized domain of exclusive (and even totalitarian) power. The only means by which the separate “old powers” can maintain their power is to persistently re-assert the fragmentation of the world—because they, themselves, came into being in times when the world was not functioning as a whole, but when (rather) there was a scattering (or diaspora) of humankind all over the Earth. Out of that diaspora, separate “tribes” and nation-states—and the separate religions associated with those “tribes” and nation-states—emerged. However, as soon as modern communications appeared, the formerly separate “tribes”, nation-states, and religions found themselves, all of

a sudden, to be inhabiting the single territory of the one and same and only world.

In the book *The Three Christs of Ypsilanti*, by Milton Rokeach,* there is an instructive (and archetypally significant) account of an actual happening in a psychiatric institution, illustrating what occurs when presumed human “absolutes” confront each other in the same “territory”. Milton Rokeach, a social psychologist and personality theorist, held regular group meetings with three male psychiatric patients, each of whom believed he was “Jesus Christ”. It was a remarkable demonstration of how ego-based (and “self”-absolutizing) human beings characteristically confront one another, react to one another, deny one another’s existence, and work power-efforts relative to one another.

As Milton Rokeach relates, the process of these group meetings (at Michigan’s Ypsilanti State Hospital, in 1959–60) did not result in the “curing” of these three “self”-deluded individuals. Just so, the “dialogue” (so to speak) between all the separate power-entities in the world—“tribal”, national, or religious—never becomes the wholeness of humankind. No such “dialogue” can ever become the wholeness of humankind—because all of these “tribal”, national, and religious forms originated in a fragmented world of dis-unity, and they always seek to re-assert the absoluteness of their own inherently separate (and willfully separative) identities.

With the advent of global intercommunication, the existing power-forces in the world have become something like the three “Christs” of Ypsilanti. All of the presumed (and competing) human “absolutes” are now in the same room with one another—and they are never going to straighten out their relationships with one another, because their thinking is persistently and willfully based on the presumption of separateness, and their action/reaction engagements with

* Milton Rokeach, *The Three Christs of Ypsilanti: A Psychological Study* (New York, Columbia University Press, 1964).

one another are always dramatizations of the effort to be and do “self”-absoluteness, “self”-separateness, and the willful domination of the “other”. Indeed, even if humankind—as a mass of nearly seven billion separate egos—got in the same room together, they would never manifest the self-organizing, self-correcting, and self-rightening process that would enable humankind to become unified as a whole. Separateness cannot manifest wholeness. Only prior unity can manifest wholeness.

The Global Cooperative Forum I propose is an active circumstance of means wherein separateness is inherently not the case—and in which neither separateness nor separateness is presumed, or, otherwise, allowed to control the character, the purpose, or the results of the meeting. The Global Cooperative Forum I propose is not a context in which separate “anythings” come together and attempt to become unified. Rather, the Global Cooperative Forum I propose is the place of function where unity is prior, where prior unity is persistently presumed, and where persistently presumed prior unity is enforced.

Prior unity is not about billions of separate egos. Nor is prior unity about any particular collection of “big” egos. Prior unity is not about “three Christs” in the same room—or separate bodies of people, each from their own fragment of the world, who come together and are supposed to make a unity out of the persistently presumed dis-unity. Egos will never unify the world. Only egolessness (or inherent non-separateness) is the principle of prior unity.

The Global Cooperative Forum I propose is a context in which the inherent principle of prior unity exercises itself, with the ability to make things happen—an ability that cannot be crushed by the “old” powers (whether political, social, or religious). In the Global Cooperative Forum I propose, all the “old” powers must join the whole—washing their “flags”, dropping their “placards”, leaving behind their

“name-tags”, and simply functioning as part of the prior unity of humankind-as-a-whole.

No bringing of the “three Christs” into the same room will ever work—because the “three Christs” principle is based on separateness, dis-unity, and “tribal” representation. “Tribes” are not “it”. “Tribes” are what must be out-grown.

No conversation between separate powers can possibly righten anything. Therefore, no principle of bringing separate “anythings” into the same room is going to make the world right. The self-organizing, self-correcting, and self-rightening force of the priorly unified whole is the only means by which the world and humankind can be made right.

Humankind must now be in the position of presumed prior unity—but humankind will not realize its inherent prior unity by exercising the voices that are already separate. There must be a bypassing of the voices that are already separate—whether they are “big” voices or “little” voices. It is the everybody-all-at-once voice that must now speak and act. This understanding of what must occur is very different from all other efforts that are currently being pursued for the sake of establishing peace in the world.

Many people are disturbed by how things are in the world of the present time—but they do not have an understanding of what to do about it, because they do not understand how systems work, how the priorly unified force of humankind must function, and how egoity undermines all of that. It is commonly presumed that speaking virtuously about great principles is sufficient to bring about the unity of humankind. However, such virtuous speaking is exactly how unity does not come about.

The “three Christs” in the same room never becomes a unity, nor do they become relieved of their illusions. Rather, they simply persist in exercising their differences—because each one presumes to be an inviolable “absolute”. Such is the nature of egos. Such is the nature of “tribes”. Such is the

nature of nation-states. Such is the nature of provincially-arising (and inherently “tribal” and non-universal) religions. Such is the nature of everything that presumes itself to be separate.

The Global Cooperative Forum I propose is about no presumption of separateness whatsoever. The Global Cooperative Forum I propose is about the presumption of prior unity and no-“difference”. Thus, the Global Cooperative Forum I propose is the context within which the self-organizing, self-correcting, and self-rightening force of humankind (as a whole) can be exercised.

The self-organizing, self-correcting, and self-rightening process is not a process that is now happening on Earth. Thus, the Global Cooperative Forum I propose represents a process that is not like anything that is already happening. Everything that is already happening is a form of the separate “Christs” confronting each other in the same room. Everything and everyone is now tending to function on that repetitively absurd principle. That mummary of absurdity is the enterprise wherein and whereby human egos imagine they can make things right.

Even the most seriously concerned of people make use of the method of creating “tribal” councils in which everyone gives their speeches. To imagine that this method will result in the rightening of humankind is a fantasy. Indeed, it is worse than a fantasy, because human beings are thereby making themselves dependent on the powers of separateness and separateness in the already failed world. People trust that their leaders are going to do something about what is wrong in the world, but the leaders are not in a position to do anything fundamental about what is wrong. All the leaders can do is enforce the already-presumed separateness between “tribal” groups and continue the conflicts between those groups. There must be the immediate emergence of the power of non-separateness—through a forum in which

people can participate without “name-tags”, “slogans”, “placards”, or “tribal” interests (whether national, religious, or local), and simply take charge of the total and comprehensive world-process of human beings. In effect, global industrialization and global intercommunication must now (and forever hereafter) be demonstrated by globally-presumed prior unity, non-“difference”, and non-separateness.

The current “tribal” dis-unity simply cannot be allowed to go on any longer—or humankind will self-destruct. That is what humankind does in its dis-unity. It “objectifies” virtually everything and everyone, tries to control virtually everything and everyone, and (then) will destroy everything and everyone. The “objectification-game” happened long ago. The “control-game” is already in motion. And the “destruction-game” is now in process. At some advanced moment, not necessarily too far into the future, the destruction phase will come to a terminal point—unless this dreadful cycle is stopped.

What creates “objectification” to begin with? The presumption of separateness. The presumption of non-unity, ego, separate “self”, separate “point of view”. If you bring “absolute points of view” together in the same room, they will automatically create this “objectification, control, and destruction” game.

On the other hand, there is a universe, and no “point of view” within the universe is the universe itself. The universe is the context of all possible “points of view”. How is it possible for the universe to be a self-organizing, self-correcting, and self-rightening process? The universe is a self-organizing, self-correcting, and self-rightening process because the universe is not merely a “package” of countless numbers of “points of view”. Rather, the universe is a prior unity—prior to any and every “point of view”. That is the Reality-universe.

Humankind is functioning on the principle of ego—or separate identity and separative activity. Separateness and separateness—or ego-“I”—is the idea of “difference”. That

idea inevitably manifests as the process of “objectification”, control, and destruction. Scientific materialism (rather than true science, or free enquiry, itself) is the “late-time” philosophy of egoity. Scientific materialism gives voice to the dark presumption of non-unity—in other words, to the presumption of “point of view”. In Reality, the universe is a prior unity, prior to all “points of view”. Therefore, true science simply investigates the universe that is priorly one and indivisible.

The right action of humankind is action based on the presumption of prior unity—not ego, not “tribes”, not any kind of form, idea, or cultural expression that came about or emerged in times of dis-unity. Humankind, as a whole, in the Reality-universe, and as an indivisible totality that ultimately exists as an unspeakable prior unity of absoluteness—that is Reality-humanity.

The Global Cooperative Forum I propose is the means whereby humankind can function on the basis of prior unity. Without that means, humankind will destroy itself—in its “allegiance” to the principle of non-unity, or egoic separateness and active separateness.

Therefore, any effort to righten the human world based on the principle of separate “points of view” is not “it”. That is how to understand whether any rightening effort can be effective or not. Look at it. If it is based on the presumption (and the meeting) of separate “points of view”, the paradigm of action is not right—regardless of the virtuous intentions that may inspire such meetings. There is no piecemeal approach, or “tribal” approach, that is going to work.

As a system (or a functioning mechanism), the Internet is inherently non-“tribal”, inherently global. Therefore, the Internet is a force (or a potentially self-organizing, self-correcting, and self-rightening system) that can be used for right global effectiveness now. The Internet has arisen coincident with the emergence of previously fragmented humankind into a world scene of total inter-communicativeness.

The Internet is currently tending to be mis-used, in the “tribal” (or ego-based) manner—but it need not be mis-used. Simply as a mechanism in and of itself, the Internet stands free—prior to all factions, “tribes”, and egos, and it is potentially connected to everybody-all-at-once.

For the Global Cooperative Forum (as I propose it) to function in a right and positively effective manner, there must be representatives, in the manner of a republic. Democracy is rule by “everybody”, or a mass of individuals—like countless “Christs” in the same room. A republic, in contrast, is a representational mechanism, or a true self-integrated system. Democracy is everybody-one-at-a-time—but a true representative system (in the mode of a republic) is everybody-all-at-once.* The Global Cooperative Forum I propose must be truly representational, in order to be sufficiently ordered and focused to accomplish things. Billions of people in a “chat room” cannot possibly get anything done, except for the self-repeating chaos and inertia of their separate presumptions and motivations—but billions of people can be rightly represented (and made rightly and positively effective) in and by means of the systematically integrated prior order of a true globally functioning forum.

In addition, the activities of the Global Cooperative Forum I propose must be completely knowable—as they are happening—so that everybody can participate in this representational process, rather than the representatives meeting on their own (or secretly, invisibly, and without accountability to the whole of everybody-all-at-once).

There are all kinds of mechanisms required in order to make the Global Cooperative Forum (as I propose it) work

* In “Reality-Humanity”, Adi Da refers to the right pattern of the Global Cooperative Forum as in the mode of a republic—but he is not, thereby, suggesting a future global order made up of one single political entity, or state. Rather, he is applying the term “republic” to the Global Cooperative Forum to indicate governance through a particular kind of representation—one where the representatives would not necessarily be elected by the one-person-one-vote principle, but chosen (by some commonly agreed means) based on their evident qualifications to represent the interests of humanity as a whole.

effectively, but, in such a Global Cooperative Forum, there is no separate collective (and no individual) that is senior to the whole. The whole must be (and, inherently, always already is) senior to the parts. In the current human world, the parts are all self-presumed “absolutes”—each of them (variously) trying either to fulfill itself separately or else to achieve unity with all the “others”. That “paradigm of parts” cannot work. Only the paradigm of prior unity is right and true—and always fit to work. When the parts presume themselves to be senior to the whole, the inherent unity of all becomes subordinate to every kind of separate and separative inclination—but when the whole is presumed to be senior to the parts, prior unity becomes the understanding of every one, and all.

In the Global Cooperative Forum I propose, all of the parts must consistently relinquish their “absoluteness” to the whole, and the whole must be globally and thoroughly accepted as the senior principle to which all parts are inherently (but always positively) subordinate. Only in that case is it possible to effectively address urgent issues. Nevertheless, the Global Cooperative Forum I propose cannot accomplish results merely by a central authority issuing verbal pronouncements to a mass of separate and separative (and, thus, perpetually insubordinate) listeners. The Global Cooperative Forum I propose will accomplish results because there are more than six and a half billion (and always more) human beings always standing as one—and always ready to act on a unified and principled cooperative basis. The prior unity of a consistently principled global cooperative order of humankind, functioning twenty-four hours of every day to positively effectively address all the problems and issues shared by all, will consistently disallow the forces of “tribal” and separative inclination to engineer conflicts and (thus and thereby) to sidestep the issues humankind must address if it is going to survive.

In the Global Cooperative Forum I propose, absolute seriousness is required of everyone, and all. Such seriousness requires the relinquishment of the ego's dominance and the ego's absoluteness. Such seriousness requires consistently principled participation in the self-organizing, self-correcting, and self-rightening process of humankind as a priorly indivisible unity in which there are no separate "absolutes" at all, and in which all presumed-to-be-separate- "anythings" relinquish their "tribal" presumptions.

The ego characteristically presumes "absoluteness" to be true of everything in which it is involved. All such presumed "absoluteness" is an illusion—but it is an illusion that has controlled the world to the point where the world is now in the phase of destruction. The destruction-phase can only be stopped by relinquishing the presumption of separateness and the activity of separateness, and by establishing the functioning process based on prior unity, and by enabling everybody-all-at-once to participate in that process fully, freely, and positively.

What is at the end is the same as whatever is at the beginning. If you begin with separateness, the end is dark. If you begin with prior unity, all that emerges is light.

Humankind-as-a-whole does not have a label—whether "tribal", national, religious, or of whatever kind. In some sense, humankind-as-a-whole does not even have a history, and exists in present-time only. Humankind-as-a-whole has no axe to grind and no stave to force into the spokes of its own wheels. Humankind-as-a-whole exists in Reality, not in time—but humankind-as-a-whole activates itself in the context of time and space, in a self-organizing, self-correcting, self-rightening manner (if allowed to do so, and if it presumes its own inherent right and ability to do so).

It is not in the interest of anyone for there to be the destruction of the possibility of human life. Therefore, it is not in the interest of anyone for any "tribal" faction of whatever

nature to “win”. Indeed, it is not in the interest of anyone for any “tribal” factions to be at war with one another.

Separate-“anythings”-seeking-unity is the principle of falseness. Separateness cannot achieve unity. Unity is a prior condition that must enforce itself. If this is clearly understood, then it will become obvious what must be done, and what must not be done (or allowed to continue), in any particular circumstance.

The persistence of “tribal” conflicts must not be merely tolerated, as if it is just “the way it is”. It does not have to be “the way it is”. If the mode of “tribal” conflict is merely allowed to persist, it will destroy everybody.

Humankind must organize itself. No “one” can organize it. Humankind must, as a whole, animate the self-organizing force that is inherent in all integrated systems. The self-organizing, self-correcting, and self-rightening force inherent in humankind as an indivisible whole—and not any particular individual or group of individuals—is what must emerge as the Global Cooperative Forum I am proposing to all.

Humankind-as-a-whole does not, at the present time, presume that it has the power to change the world-situation. Human beings are tending to be distracted by all kinds of stimuli that encourage the continuance of the status quo. Therefore, the usual “organizing” of separate “anythings” is what will tend to happen. However, the attempt to “organize” countless “points of view” is not “it”. What is required is the emergence of the universally representative force that transcends “point of view”, and that self-organizes, self-corrects, and self-rightens the inherently indivisible whole of everything and everyone. The Global Cooperative Forum I am proposing to all is the tangible active manifestation of the necessary, and universally representative, and effectively egoless force of globally self-integrated humankind. In and of itself, My description of that necessary force may sound like some kind of a metaphysical or abstract principle—but

it is not merely a metaphysical or abstract principle. It is an actual force of happening that will necessarily, and inevitably, and fully tangibly and actively emerge—if the “stave” is “taken out of the spokes of the wheels”.

In the current world, everything and everyone is being controlled by the pre-industrial and pre-global “tribalization” of humankind. “Tribalization” is persisting in the form in which it existed previous to the Industrial Revolution. Culturally, humankind is still locked in that condition—even though industrialization and modernization, including the advent of the Internet, have happened.

In the late nineteenth century, state-of-the-art communication was the telegraph. Before the telegraph, it took days, weeks, even months, to get information from one place to another—so people could freely carry on, without knowing what was happening on the other side of the planet. As soon as there was the telegraph, there was virtually instant knowledge of what was happening on the other side. And, immediately, the telegraph became the means for widespread falseness of communication. As soon as each side in a conflict could know (in “real time”) what the other was thinking, saying, and doing, then false communications—in other words, communications that would mislead one’s enemies about what one was thinking, saying, and doing—began to emerge as a basic aspect of modern communications. The strategy was to represent oneself as seeming to think, say, and do what one was not actually thinking, saying, and doing. As a result, the now-complex pattern of global communication, including the Internet, is, to a large degree, based on misinformation—or intentionally false and intentionally misleading communication that (for the sake of some kind of advantage to the separate communicator) hides what is actually being thought, said, and done.

At the present time, the Internet is by no means functioning as a unifying principle. Rather, the Internet is, to a

significant extent, functioning in exactly the opposite manner—just like the rest of the world. The Internet is, to a significant extent, functioning as a super-version of the telegraph that emerged in the nineteenth century, where people very quickly got the notion of false representation as a political, social, economic, and cultural strategy.

Therefore, it is not to be presumed that the manner in which the Internet is characteristically used in current time is, itself, right. However, the systematic mechanism (or inherently self-organizing, self-correcting, and self-rightening system) of the Internet obviously can be used altogether rightly and positively.

In the present world-situation, there are nearly seven billion human individuals struggling to survive. Those billions of individuals attempt to shore up their survivability by becoming associated with groups of various kinds—small “tribal” groups, larger national groups, traditional religious groups, and so forth. Membership in such collectives is naively presumed to enhance the survivability of the separate individuals. That is why people become associated with such groups. Such association relieves people of a certain anxiety—and people also like to imagine that such association relieves them of the responsibility for right action.

The world is a madhouse—a mummery of egos, full of illusions.

Nevertheless, the potential of sanity is always priorly the case.

Now sanity must come to the front.

Human beings must now presume to act and live in the inherently sane manner of prior unity—and of the Indivisible Prior Truth That Is Reality Itself.

XX.

Two Is Not-Peace

1.

The signs of chaos and insanity that may be observed in the human realm of the present day are an extension of a more fundamental disturbance—which is the ego-based nature of global human culture.

Global human culture has come to be based on consumerism—or the exploitation of the potential of human beings to experience and consume, without any discipline based on a greater principle. As a result, the current global human situation (or political, social, and cultural non-system) is lacking in fundamental integrity, and the human world is now ruled by the “all-consuming individual”. This situation, and not any other, is producing the global crisis that human beings are presently facing.

The root-source of disturbance in the human realm is not a financial crisis, or the crisis of global warming and extreme weather, or the problems that arise with the migration of people to everywhere, or the breakdown of the international system in the United Nations, or the epidemic nature of disease and poverty.

The root-source of disturbance in the human realm is the (by-now-paradigmatic) presumption that human beings exist in the world merely in order to consume, to acquire, to luxuriate in conditional experience of all kinds, to exploit the possibilities of enhancing their own “self”-interests—with no other principle or countering force to which they must be accountable.

The right and true principle—to which every human individual and every collective of human individuals must be held accountable—must be identified and, systematically, globally established.

However, as a general rule, those who, to now, have been attempting to address the current world-situation are only working to restore the status quo of ego-culture and mass consumerism. Therefore, even at their best, the current world-servers are not working to righten things profoundly. Rather, they are merely working to perpetuate the ego-culture of mere world-consumerism—and, thus, like a gambler who has already lost all his or her resources, they are merely seeking to escape the immediate emergency situation in which they find themselves.

The global status quo should not—and, indeed, cannot—be restored.

An entirely new mode of human culture must be established—a global “zero-point” cooperative culture—and not the ego-based culture that is based on “tribalism” and mere individual or group consumerism.

Therefore, the principle of the systematic self-regulation of global humankind and a universal pattern of systematic accountability must be everywhere introduced and managed by humankind as a whole.

2.

The Global Cooperative Forum I propose is not merely about running things better on the present basis—not at all.

The Global Cooperative Forum I propose is an entirely new mode of human political, social, and economic existence, and, most fundamentally, a new (and, fundamentally, global) mode of human culture.

The introduction of the new mode of human culture I propose is (and requires) the comprehensive global transition

from ego-culture to a “zero-point” culture of ego-transcending cooperation, which is, altogether, established on the basis of a universal practice of mutual accountability, to which all must be accountable—all individuals, all groups, all units of humankind, and all present “tribes” (or nation-states).

Clearly, the existing global pattern of humankind, composed of competitive nation-states (or “tribal” units), is not established on the “zero-point” (or non-ego) basis, or even on the basis of a fundamental impulse to go beyond egoity.

The mutually competitive pattern of existing nation-states is rooted in the nation-based will to dominate. The competition for world-domination is the primal and only “game” of “tribalized” nation-states. That “game of tribes” has now achieved “end-game” status. Therefore, if the existing nation-states are allowed to continue playing the “game” of competition for world-domination, they will, inevitably, destroy all of human culture, even human life itself, and, indeed, even the Earth-world itself—as they have, to a large extent, already done.

Nevertheless, it is not only the “tribalized” nation-states that have created the present situation. Every human being on Earth has—both individually and collectively—created the present situation. Everyone has (both personally and collectively) gone along with the ego-“game” of universal “self”-exploitation, which has resulted in a would-be system, stopped by a “stave in its wheels”.

The present ego-culture will not—and cannot—correct itself, because it is not rooted in a system-based and systematically enforced process of universal accountability to any principle greater than the individually and collectively separate consuming-entity.

“Tribes” are consuming-entities. Nation-states are consuming-entities. “Tribes” and nation-states and individual egos are all “units” of consumption—seeking to luxuriate absolutely in their potential to consume, and intending to

dominate and enslave all others in order to generate and acquire the things they desire to consume.

Such is the mummery-world of egos here.

That world is now on the verge of self-destruction—for the very reason that it is a lawless (or philosophically false) world.

The total human realm is now based on a totally false principle that has been largely originated by Western society, especially during the past five hundred years of Western dissociation from traditional greater principles of profundity. During that origination-period in the West, the principle (and the false philosophy) of physical existence (or “incarnation”—in and of and for itself—has been glorified to the extreme. As a result, the bodily differentiated individual ego—“I” has, everywhere, become dissociated from any and every principle greater than “self”.

When Western society moved away from the philosophy that is associated with the subordination of the individual (and the collective) to the Divine Reality, it set the present course of ego-culture—by installing the bodily-differentiated human individual (and the “materially”-based human collective) at the root of philosophy, and by (thus and thereby) asserting the “material” context of conditional appearances as (itself) the root-context and the root-meaning of existence.

The culture of the West, since the time of the European Renaissance,* is founded on the rise of absolutist ego-culture and the collective dissociative revolt against the traditionally philosophically proposed (and, otherwise, institutionally and “officially” proposed) Divine—or, even more basically, collectively dissociative revolt against the Unitive System of Principle Itself, the Principle of Indivisibility Itself, the Universal Principle that is always greater than and senior to the individual “unit” of experiencing-for-its-own-sake.

* The European Renaissance period is generally considered to have lasted from the fourteenth century to the end of the sixteenth century, beginning in Italy and later spreading to the rest of Europe.

The global culture of humankind—which has, for long, universally embraced the Western-originated non-unitive and mutually competitive ideal of individuated personal and collective consumerism—is now destroying itself, because it is based on an intrinsically false and inevitably self-destructive philosophy.

The Global Cooperative Forum I propose is the institutional core of the gathering of the totality of humankind—everybody-all-at-once, in a cooperative system of global self-management and universalized mutual accountability.

That system is intrinsically and always self-accountable to its own system-principle—the “zero-point” principle of not-two, or of intrinsic and always prior unity and universal cooperation.

That “zero-point” cooperative system always spontaneously regulates itself, corrects itself, and rightens itself.

Thus, the Global Cooperative Forum I propose is not merely another means for exercising a corrupt and self-destructive pseudo-system with a unity-denying and cooperation-opposing “stave in its wheels”. That pseudo-system, which is now everywhere in place, is based on egoity and “tribalism”. Therefore, that pseudo-system is not the basis for the Global Cooperative Forum I propose.

The Global Cooperative Forum I propose is a systematic restoration of intrinsic lawfulness (and true philosophy) to the global totality of humankind.

The Global Cooperative Forum I propose is not about a monolithic (and participation-suppressing) world-government.

The Global Cooperative Forum I propose is about a universally participatory global cooperative—a universally participatory re-systematization of human culture, which has the ability to self-inspect, self-correct, and self-righten its own patterns.

A right and true system of human culture is capable of constantly restoring itself only because, in such a system, the principle of accountability is universally intact.

NOT-TWO IS PEACE

When the principle of accountability is universally discarded—as is currently the case—the would-be system of order breaks down.

When any system breaks down, a new system must emerge—to replace it.

3.

Two is not-peace.

Two is intrinsically self-divided into egoic “self”-difference and egoic “self”-opposition, competition and confrontation, dis-unity and dis-order, egoic “self”-indulgence and egoic “self”-toxicification, globally-extended chaos and war—and, altogether, universal toxicity, disease, suffering, fear, and death.

This is the quintessential moment of two—the end-time brink that requires re-birth.

This moment is the historic opening-door of human time—the necessary and unrepeatable moment for the emergence of a right and true (and accountability-based) global cooperative order, activated (from the root) by a right and true (and universally participatory) Global Cooperative Forum.

All efforts otherwise or to the contrary are (inevitably) purposed to maintain the ego-based “consumerist” status quo—or, at least, to make it seem that the status quo of “consumerist” ego-culture is persisting and “healthy”. The status quo could be made to persist for even many more years—but, in that fatal meantime, what would actually be occurring would be the final and catastrophic breakdown of global system-patterns altogether, both human and non-human.

The end-time status quo is a pattern of lawlessness—or, in other words, a pattern without integrity and accountability. To persist in that pattern will, eventually and inevitably, destroy (or self-destruct) humankind and the Earth-world. Therefore, before the end-time status quo achieves terminal self-destruction, the lawless pattern of competitive ego-culture

must be replaced by a cooperative global system that brings all human and natural resources into the systematic context of a single cooperative domain—a globally comprehensive system with a necessary rule of accountability that includes every one and all and everybody-all-at-once.

Therefore, human beings must now collectively, systematically, and globally re-organize themselves—rather than permit the terrible “machine” of the end-time status quo to continue. That end-time-“machine” is stealing the virtue of all of humankind, by everywhere preventing human beings from being actively responsible for themselves as a collective totality and for the Earth-domain itself as a natural pattern-totality.

The Global Cooperative Forum I propose is the one and essential new institutional necessity for the necessary new global systemization of humankind. The current pseudo-system is no longer tolerable—and it never was viable. Nevertheless, those who are currently in power have not yet become entirely inclined to deal (at root) with the signs of global systemic breakdown. Many continue to pretend, for example, that—even while the Earth is daily becoming more and more overwhelmingly polluted—there is some necessary (and action-preventing) controversy to be engaged relative to whether global warming is a reality or not (or, otherwise, humanly-caused or not). Nevertheless, the evidence is now irrefutable—the Earth is being polluted, always more and more, by human causes.

The human causes of Earth-pollution (which results in global pollution, global warming, and extreme weather) are a global projection of the politically and corporately propagandized and controlled pattern of individual “self”-indulgence in un-regulated and boundless consumerism that otherwise (by such means as toxic food and drink) pollutes the body of every seeker of the “good life” (and which everywhere results in disease, psychological extremes,

unbearable stress-patterns, and every other mode of otherwise avoidable suffering and agony and casual death). Indeed, altogether, the present-time (and future-threatening) global and collective human situation is both dark and insane—a global madhouse of mutual threats, and whole nations in clans of “tribalized” power, competing with one another like rival street gangs, always “protecting” nothing more than their will to egoic “self”-indulgence and egoic “self”-glorification.

The current global and collective human drama is a world-mummery of failed ego-culture.

That world-mummery is rooted in an intrinsically false philosophy, a false root-premise—the intrinsically false philosophy (or intrinsically false root-premise) of egoity itself, or the illusory separate (and always actively separative) “unit” (or pseudo-“entity”) of being. That intrinsically false philosophy largely originated in the West, first coming to the fore in the period of the European Renaissance. That false philosophy manifested as so-called “humanistic” views, which dissociated human beings from the Self-Evidently (rather than religiously-presumed) Divine Characteristic of Reality Itself and from the Intrinsic (rather than religiously-presumed)* Spirituality of egolessness, and which (altogether) glorified the ego (or the “unit-of-consumption”—both in the form of the human individual and in the form of all collectives of human association (including nation-states, and all such intrinsically “tribal”, or “self”-centered, collectives).

The “humanist” movement glorified ego-based “tribalism”—rather than That to Which (intrinsically and unavoidably) all must be accountable and to Which (intrinsically and necessarily) all are always already subordinate. That to Which all are—and must actively and cooperatively be—subordinate Is Reality Itself, Which Is all-and-All, and Which Is Intrinsically

* In other words, “humanistic” views dissociated human beings from Reality Itself As It Is (Divine, Transcendental, and Spiritual), but did not dissociate human beings from conventional religious concepts of the Divine and of Spirituality.

egoless, Perfectly Indivisible, Perfectly Acausal, Perfectly Subjective (or Perfectly Non-“objective”), and Self-Evidently Divine.

In its conventional (and, altogether, ego-based) form, religion is entirely a form of “tribalism”, a doctrine invented to grant collective cultural identity to politically and socially defined “units-of-consumption”. Therefore, conventional religion is not founded on the surrendering of egoity itself to Reality Itself, or on the actual practice of living subordinate to Reality Itself. Conventional religion is not founded on the actual transcending of egoity at all. Rather, conventional religion is founded on (and, altogether, is designed to serve) the principle of egoity itself—both individual and collective. Therefore, conventional religion is not the answer to the root-problems of human beings—but, rather, conventional religion merely exploits and reinforces the root-problems of human beings.

The Self-Evidently Divine Self-Nature, Self-Condition, and Self-State of Reality Itself does not appear in the “middle” of the context of conventional religion—nor can conventional religion “own”, or be the proprietor of, the Divine (Which Is Reality Itself). Indeed, the Divine Is That Perfectly Subjective Self-Nature, Self-Condition, and Self-State Which Intrinsically and Perfectly Transcends conventional religion, all of the ego-mummery of humankind, and all of egoity itself.

4.

For the sake of all-and-All, global human culture must be made right.

The present world-chaos must be clearly and thoroughly understood—not only as the total and final collapse of all of past civilization (or of ego-culture and the “tribalization” of separate and opposing human societies), but as the consummate critical moment of opportunity for humankind as a whole and single order of mutual responsibility on Earth.

This unique moment in historical time is the human-scale “ground-zero”-moment for humankind (as everybody-all-at-once) to righten itself—by re-subordinating all-and-All and everybody-all-at-once to the Principle of Reality Itself.

Now is the necessary “zero-point” moment in human history—the unrepeatable once-in-history moment to systematically and globally organize human culture, politics, society, and economics on the basis of “zero-point” education, which is the necessary fundamental and essential education that orients and enables human beings to actively restore the principles of intrinsic egolessness and universal prior unity as the root-basis of human life.

The Global Cooperative Forum I propose is the first-time systematization of the totality of the human world on Earth—and the totality of a truly global cooperative order is the necessary future for a surviving (and both healthy and progressing) human species. The current world-situation offers only the entropic end-pattern for the disintegration of the human species—which will inevitably become the catastrophic and complete failure of the human species and the total demise of the human species.

The entire pattern and trend of current human culture—including scientific materialism, all modes of false philosophy, and everything relating to the current domain of ego-based consumer politics, social egoity, competitive social systems, “tribal” national systems, un-regulated economics, and conventional religion—is about death.

The course of human events is now converging upon a necessary clear choice between two great alternatives—either the total collapse and destruction of the human species and the Earth-world or the “zero-point” (or quintessential turning-point) of the emerging of a wholly new and systematic global human culture based on universally participatory cooperation, tolerance, and mutual accountability. Clearly, the only right and intelligent choice is to embrace a

new global cooperative human culture that will collectively and rightly manage the Earth-world totality, eliminating “tribalism” and ego-based consumerism as the ruling principles of human life on Earth, and replacing them with the principles of intrinsic egolessness and universal prior unity.

The new global cooperative human culture will be self-regulated on a universally participatory and consistently principled basis—not on the basis of ad hoc emergency efforts to return to the “tribalized” status quo. Therefore, this moment in human history is the “zero-point” (or quintessential turning-point), in which the Global Cooperative Forum I propose will provide the institutional basis for the universally participatory and consistently principled self-regulation of globally-extended humankind.

The Global Cooperative Forum I propose should not be engaged as if it were merely a “solution” to a “problem”—but, rather, it must emerge all-new, simply as the intrinsically “problem”-free self-rightening and self-systematizing of the human domain of Earth. Thus understood, effective self-rightening is never based on the ego-mind of “problem”. Rather, such self-rightening is, necessarily, based on the always prior and intrinsically “problem”-free working-presumption of intrinsic egolessness and universal prior unity. Therefore, as the consistent working-principle of self-rightening action, the entire presumption of “problem” should tacitly, simply, and effortlessly be relinquished from every context of global (or even personal) self-rightening.

The Earth-world and all of the global human domain have already collapsed far enough. If the pattern of the whole collapses much further, the human life-sphere will not be retrievable. Now is the moment for self-rightening—while the resources that are necessary for the reclamation of the Earth-world and the global human domain yet exist.

In this time, the Earth-world and the global human domain as a whole are, undoubtedly, infected with evil—

evil principles, evil motivations, and an absolute will to resist the change that is now so profoundly necessary. Only one force in the human domain on Earth is great enough to counter the current evil. That one and only force is the intrinsic power of everybody-all-at-once. No single faction can possibly be effective. Evil can be countered only if the totality of human beings insist. No human power on Earth is greater than everybody-all-at-once. There is not anything or anyone that can possibly overwhelm the collective human force of nearly seven billion (and always more) people intent upon universal self-rightening and systematic self-regulation.

5.

In actuality, the calamity everyone fears has already happened.

The “old order” is already dead.

Nevertheless, this need not be the darkest moment in human history. On the contrary, this moment in historical time could (and, indeed, must) be the historic moment in which the Intrinsic Pattern of Reality Itself is established as the universal basis for human life.

The “stave in the wheels” of the life-vehicle of humankind is ego-culture—the principle of non-cooperation, the principle of absolute competition, the principle of separate and separative consumerism (or egoic “self”—fulfillment for the purpose of ultimate egoic “self”—glorification). The idea that life itself is about physically-based “self”—fulfillment and physically-based other-dominating power is false philosophy—a false philosophy that is, tragically, now proclaimed in the houses and streets of every “tribal” group and nation-state on Earth. Glorification of “self”—the egoic consumer, the body-based individual or (otherwise) “tribal” collective—is, in fact, the dominant world-religion of the present time.

Reality Itself—or That Which Is, Self-Evidently, Divine—Is the Infinite Self-Existing and Self-Radiant Sphere* within and of Which all conditional manifestation happens. Physical (or apparently material) existence is intrinsically and entirely subordinate to That Self-Existing and Self-Radiant Sphere, and is, Ultimately, Outshined by and in It. That Self-Existing and Self-Radiant Sphere—rather than any hoped-for utopia of egoity—is the True Destiny of human existence.

The Global Cooperative Forum I propose is not a utopian institution. Rather, the Global Cooperative Forum I propose is a clearly principled institution that requires the cooperative and mutually accountable participation of everybody-all-at-once—without the “stave in the wheels” of separate and separative identities. By means of participation in the Global Cooperative Forum I propose, all separate and separative identities (both individual and collective) are consistently subordinated not only to the global human and Earth-world totality but to Reality Itself.

The Global Cooperative Forum I propose—and which is simply the institutional serving-instrument for the principled and right global systematization of humankind and the Earth-world totality—can provide an environment for human life that is predictably principled, constantly self-regulated, consistently life-positive, and entirely conducive to the fulfillment of the egoless prior-unity-purpose of human existence.

That egoless prior-unity-purpose cannot be established merely on the basis of the human perception of physical existence. The right human relationship to the perception of physical existence is to constantly discipline human physical existence by conforming it to intrinsically right principles. The Perfect Fulfillment of human existence happens only in

* Adi Da has described that, when It is intrinsically “known”, or realized, Reality Itself is felt to be Spherical (and Boundless) in nature.

the Perfect Domain of egolessness, in Perfect Coincidence with That Which Perfectly Transcends all-and-All. Even the Global Cooperative Forum I propose is, itself, always intrinsically subordinate to That Which Transcends all-and-All. The Global Cooperative Forum I propose is not subordinate to human ego-“units” or even to physical existence itself—but the Global Cooperative Forum I propose is intrinsically and always subordinate to That in Which (and as a modification of Which) physical existence, or the Earth-world itself, is arising.

The Global Cooperative Forum I propose is, simply, right principle, right system-organization, and right system-responsibility. The Global Cooperative Forum I propose is not an absurd, impossible, and merely utopian effort. The Global Cooperative Forum I propose will not eliminate all human suffering. It is not possible to eliminate all suffering from the context of human existence itself. Nevertheless, it is both possible and necessary that (via true “zero-point” education and “zero-point” re-adaptation) human beings everywhere understand how to rightly live (and, therefore, how to rightly and accountably self-manage and self-regulate) human life in the context of Reality Itself—and, as a demonstration of that right life, a true “zero-point” culture of cooperation, tolerance, universal participation, and universal accountability, based on the intrinsic and always active transcending of egoity, must thereupon and globally arise.

6.

The entire human world is now obsessed with egoic “self”-indulgence. However, a true civilization can be made only by human beings who have subordinated themselves to principles that transcend the separate and separative “self-unit”-of-consumption (or the separate and separative ego-“I”). Human beings must, both individually and collectively,

consistently subordinate themselves to right principle. All human beings must be re-regulated at the root of the origination of “self”.

De-regulation—or the abandonment of rightly regulated and principled life—is the fundamental individual and collective fault of humankind. In their adventure of the pursuit of egoic “self”-fulfillment through egoic “self”-indulgence (or un-regulated and boundless consumerism), human beings have personally and collectively destined themselves to chaos and death. That global idealization of the idea of universal de-regulation has now achieved its end-time.

The culture of the everywhere-“Westernized” human realm has, historically, been luxuriating in the results of de-regulated consumerism. The only means by which the West was able to pursue its goal of egoic “self”-fulfillment through un-regulated and boundless “self”-indulgence was that of subordinating and exploiting the human resources of all of the rest of humankind and all of the natural resources of the entire Earth-world. However, the rest of humankind (especially in the East and the underdeveloped nation-states) is, rightly, no longer willing to be subordinated to and exploited by the West—and the natural resources of the Earth-world are, now, at the breaking-point of depletion and pollution. Paradoxically (and tragically)—even though the situation is thus and so, and rather than understanding and renouncing the fundamental wrongness and futility of the Western effort to achieve egoic “self”-fulfillment through un-regulated and boundless “self”-indulgence and thorough exploitation of the “other” and all the natural resources of the Earth-world—all the “tribes” on Earth are now intent on equally exercising exactly the failed “self”-indulgence effort Western “tribes” have long been doing.

The cultural (and political, economic, and social) basis of the current world-crisis is that everybody in the world is now trying to live like Westerners did when Westerners were

able to exploit all other nation-states and all of the Earth-world's natural resources for the sake of an un-regulated and boundlessly "self"-indulgent Western society. Everybody in the world is now competing, in a dreadful situation of confrontation, for what has become a very limited reserve of human and natural resources—like dogs competing for the same chunk of meat.

The would-be utopia of ego-based consumerism has failed. That failure is not, in and of itself, negative—although the effects of that failure could be, and have already been, extremely negative. Rather than allowing the current world-crisis to take its full course toward global conflagration, this moment should be embraced as the "zero-point" (or quintessential turning-point) moment for establishing a self-regulating global system of human life—a system of universal participation and mutual accountability that is thoroughly cooperative, principled, and right.

7.

The Global Cooperative Forum I propose must educate humankind at the "zero-point", calling and obligating people everywhere to cooperative participation in, and to accountability and responsibility for, the total human domain and the total Earth-world in which they live and on which they depend. The communication-instrument of the global Internet is fundamental to this process of global self-rightening. Before the Internet itself becomes a victim of the global breakdown, the global Internet must be used to connect everybody-all-at-once, such that the power of everybody-all-at-once emerges to demand and to cooperatively enact the self-rightening of the human and natural totality of the Earth-sphere—and to embrace collective responsibility for that self-rightening, by collectively refusing to submit to the downward course that will otherwise be inevitable.

The power of everybody-all-at-once is the only human power on Earth that can possibly bring about the necessary self-rightening change in the currently chaotic workings of the human world. Nothing else but the collective power of everybody-all-at-once can stop the decline and destruction of the natural Earth-world, the human world-process, and the human species itself.

Everybody other than everybody-all-at-once is merely a faction.

Everybody other than everybody-all-at-once is merely an egoically “self”-interested consumer.

Therefore, everybody-all-at-once must collectively understand and collectively renounce the futile principle and enterprise of un-regulated and boundless consumer-egoity.

Everybody-all-at-once must perfectly coincide and universally re-awaken at the “zero-point”.

The chaotic ego-power of everybody-one-at-a-time must, thus and thereby, be replaced by the benign global emergence of the self-rightening systematic power of everybody-all-at-once.

With that emergence, human beings will everywhere readily and cooperatively respond to what needs to be done, and they will readily and cooperatively embrace the collective responsibility for systematically organizing themselves through responsible and mutually accountable participation.

8.

Those who will see to the systematic re-regulation of the human domain must enjoy true “zero-point” understanding, and not be (themselves) extensions of the ego-culture of the past.

I have described such people as the necessary “servant-heroes” of humankind.

Those “servant-heroes” are the “morally enlightened” who must serve at the root of human re-ordering.

NOT-TWO IS PEACE

Those “servant-heroes” must see to the global transformation of human culture I have proposed and described.

Those “servant-heroes” must be converted from the philosophy of ego-culture to the “zero-point” philosophy that understands human existence as a pattern arising in the Indivisible Context of Reality Itself.

Those “servant-heroes”, thus converted, are not disposed to live as egos, and they happily discipline themselves by conforming body and mind to the principles of right human life I have proposed and described.

The true “servant-hero” is a profoundly disciplined individual, who exemplifies the intrinsic transcending and the active renouncing of egoity.

Such is the “zero-point” leadership that is necessary to move humankind, as a whole, to thoroughly enact responsibility for itself as not-two at peace.

The Free Declaration of
The Universal Moral, Social,
and Political Laws of
True and Necessary Civilization

If, as it is commonly supposed, nation-states have an inherent right to defend (and even to expand) themselves, the people (and the human species itself) have the same inherent right—and the self-responsible duty to exercise it. If this were not so, where would nation-states have acquired the right otherwise?

A living species (or even any living entity or individual) is, itself, naturally motivated merely toward survival (by means of reproduction, struggle, domination, and expansion). Only a civilization-culture makes morality and Wisdom. Among all the living species now on Earth, only the human species makes (or, indeed, can make) civilization-cultures. All right human morality is based on the (uniquely) human (and, therefore, mind-based and memory-dependent) capability for the comprehension of totality and universality.

War is no longer a “program” for gaining power over people, territories, and resources by strategically defeating and controlling the representatives of people, territories, and resources. Wars are no longer merely between armies—or, in some limited and “theatrical” sense, between the representative “heroes” of the State. Rather, wars are now “programs” for directly and brutally attacking, and grossly damaging, and (thus and thereby) directly controlling the people, the territories, and the resources themselves.

The people—and not merely the national armies and other representative “heroes” of nation-states—are now the direct and specific targets of all wars. The people—or the totality of humankind (along with all their territories and resources)—are now universally regarded and treated (as a working-principle and policy of virtually all national governments) as the principal and specific contextual enemy and immediate “fair game” of nation-state institutions and their any and all expansive and acquisitive aggressions.

The direct murder and suppression of humankind itself (in the immediate context of national territories and resources) is now the “method of choice” that is the basis of the war policies and power-games of virtually all nation-states on Earth. Therefore, the people—everywhere and all together—must (now, and forever hereafter) actively presume (and must actively exercise) the intrinsic right to approve or disapprove (and, thus and thereby, to allow or not allow) the activities (of war, and of everything else) proposed and exercised by each and every national government of State.

Right laws—based not merely on naturally “self”-based and grossly survival-oriented motives, but, rather, on the truly moral exercise of universal and all-including, and, thus, really civilized, principles—must everywhere govern both the people and the nation-states. Therefore, a global cooperative order of all of humankind, “voiced” through the exercise of truly universal and all-including principles, must, now, and forever hereafter, be the root-context of all nation-states.

People take refuge (and citizenship) in a nation-state because they (by inherent right) expect the nation-state to guarantee and actively uphold their necessary basic human rights to unlimited physical participation (in all basic political, social, cultural, and economic processes) and to unlimited protection from physical violence (whether violence is directed from within the nation-state, in the form of crime, or from outside the nation-state, in the form of war). Therefore,

every nation-state (or sovereign political entity) must (by necessity, by law, and by universal agreement) guarantee and uphold these necessary expectations (and inherent rights) of each and all of its citizens, residents, and visitors.

Unlimited physical participation and unlimited physical protection are the necessary basic human rights of all human beings within the boundaries of any civilized nation-state. These rights are not merely “natural” in their nature or origin. Rather, these rights are, in their nature and origin, expressions of the comprehension of totality and universality. Therefore, these rights are of the nature of civilization, and they must originate from civilization—and they can (and will) be guaranteed and actively upheld only by truly civilized nation-states.

The entire world of humankind must enter into a perpetual global dialogue (via a Global Cooperative Forum), and, thus and thereby, establish (and actively perpetuate) a global cooperative order based on mutual cooperation, tolerance, real peace, and the principle of prior unity. In this manner, all nation-states must (in a global dialogue with the thus “righteous voice of the people”) be brought to agree to function as civilized nation-states, and, thus and thereby, to absolutely guarantee and to always actively uphold the two necessary basic human rights (of unlimited physical participation and unlimited physical protection) within their national boundaries. Likewise, all such (thus civilized) nation-states must conform themselves to (and, thus, remain always subordinate to) the “righteous voice of the people”—expressed collectively via the always continuous Global Cooperative Forum of all of humankind.

Civilized nation-states have neither the inherent right nor the inherent calling to either guarantee or actively uphold any kind of presumed emotional or mental human “rights”, but only necessary basic physical human rights. Thus, in the context of civilized society, the conditions associated with

human emotional and/or mental processes and modes of expression must not be associated with pro-active manipulations, rules, and limits, but, rather, with pro-active freedoms and allowances—and a general environment of limitlessness.

The human right of unlimited physical participation must, necessarily, include unlimited physical access to all modes of education, culture, free exchange, responsibility-training, and Wisdom-learning—but, in order for all of that physical access to be right, effective, and truly unlimited, such education, culture, free exchange, responsibility-training, and Wisdom-learning must, itself, be truly free, really demanding, and of an all-inclusive nature. Therefore, no civilized nation-state should establish or enforce any limiting controls on the emotional and/or mental expressiveness of human beings and human institutions within its boundaries—except insofar as any emotional or mental demonstration in physical action threatens, causes, or enacts a limitation on the necessary and basic physical human rights of anyone (including the would-be limitation-doers themselves).

Thus, all civilized nation-states must refrain from the establishing and the enforcing of any laws or procedures that limit the free physical and verbal expression of emotional feelings and/or mental conceptions within their national boundaries. In that case, all civilized nation-states must establish and uphold laws and procedures that guarantee and enforce unlimited free speech, unlimited free emotional expression, and unlimited free physical activity—except insofar as any mode of speech or of emotional expression threatens physical harm on anyone (including the would-be harm-doers themselves), and, also, insofar as any mode of physical activity threatens, causes, or enacts physical harm on anyone (including the would-be harm-doers themselves), and, altogether, insofar as any mode of speech or of emotional expression or of physical activity threatens, causes, or enacts a limitation on the necessary

basic human rights of anyone (including the would-be limitation-doers themselves).

The Global Cooperative Forum of all of humankind must perpetually insist and always actively and lawfully require that every nation-state accept, and guarantee, and actively uphold all these requirements for civilized nation-statehood, including the real, active, and consistent conformity and subordination (or self-responsible self-disciplining) of the every nation-state to the “righteous voice of the people” expressed collectively via the Global Cooperative Forum of all of humankind. Likewise, and coincidentally, the “righteous voice of the people” must be really, actively, and consistently conformed and subordinated to the principles of the necessary basic human rights, and, altogether, the global cooperative order of all of humankind must be conformed and subordinated to the principle of civilization—which principle requires real, active, and consistent conformity and subordination (or self-responsible self-disciplining) of every human individual to the inherently ego-transcending comprehension of totality and universality.

On this basis, the Global Cooperative Forum of all of humankind must constantly and uncompromisingly demand (and always actively and lawfully require) the real, total, and universal global nation-state-enactment (or civilization-culture-fulfillment) of the principle of the physical protection of all of humankind—and, as a support for the necessary physical environment on which the physical protection of all of humankind must naturally depend, the physical protection of the Earth-world as a whole (and even the physical protection of the natural order of the universe within which the Earth-world is appearing and on which it depends) must, likewise, be demanded, required, and enacted.

This is the Free Declaration, for one and for all, of what is right and necessary for humankind in its now much advanced stage of global collective development, and of

universal mutuality, and of universal mutual dependence—and of universal mutual aggravation and suffering.

The old moral, social, and political “order” of humankind is now dead. A new and true and right order of humankind is, now, and forever hereafter, necessary. This Free Declaration is the Seed-Utterance of that new and necessary true and right (and truly globally, totally, and universally cooperative) order.

This moment in human-time—July 23, 2006—is the precise and decisive moment of the uniquely new human necessity for all of humankind. Therefore, all signs say and illustrate that, if the new Way of true and right and truly human civilization herein and hereby Freely Declared is not now and everywhere chosen and enacted, the return to a natural and ego-based and inherently immoral chaos of separateness, division, mutual opposition, deadly competition, global conflagration, universal suffering, universal darkness, and universal death will have its global mandate of indifference—to move by nature’s “twos” of human species’ double-minded left and right of hands, to terminally and conclusively replace the civilization of this always fateful all of humankind.

One and all, consider this Free Declaration of your possibility on Earth.

One and all, Be of this Free Wisdom Blessed and made all right—together and at once.

Is-Peace

1.

Reality Itself will not “Save” you, or “Liberate” you, or “Enlighten” you.

Reality Itself Is “Salvation”, and “Liberation”, and “Enlightenment”.

Inherent Freedom Is the Liberation-Gift That Reality Itself here-Shows to all-and-All.

Before and Where an “object” or an ego-“I” becomes defined to any “point of view”, A Perfect Mirror Always Stands—Awake.

That Perfect Mirror Is the Acausal, Indivisible, and Inherently egoless Self-Nature, Self-Condition, and Self-State (or Reality-State) of all-and-All.

Perfect Peace Is the tacit, direct, and Intrinsically Self-Evident Self-Realization of the Inherently egoless and Perfectly Indivisible Self-Nature, Self-Condition, and Self-State of Reality Itself—which Is Utterly Beyond all mere ideas, and all presumptions of separate “self”, and all presumptions of separate “world-out-there”, and all presumptions of separate “God”.

Reality Itself—One, Indivisible, all-and-All-Including, all-and-All-Transcending, and Inherently egoless—Is the One and Only Self-Nature, Self-Condition, and Self-State of all-and-All.

2.

Reality Itself is not an idea.

Reality Itself cannot be encompassed or (in any manner) directly represented by ideas.

Reality Itself—Which Is the Inherently egoless Self-Nature, Self-Condition, and Self-State of all-and-All—is neither Evident nor Realizable by means of ideas.

“God”-ideas are the proprietary “objects” (or “intellectual property”) of formalized (or mentally pre-formulated and search-prescriptive) religion.

“God”-ideas—and even all mere ideas—are ego-based “objectifications” of psycho-physically-based ego-states.

Intrinsic idea-lessness Is an Inherent and Tacit Self-Characteristic of the Inherently egoless Self-Nature, Self-Condition, and Self-State of Reality Itself.

No mere “God”-ideas Are Reality Itself—or the Intrinsic and Inherently egoless Self-Nature, Self-Condition, and Self-State of all-and-All.

Therefore, “God”-ideas—and even all mere ideas—must be (and, indeed, Always Already are) Transcended in, by Means of, and As Reality (Itself) and Reality-“Self” (Itself).

Real “Self” (or Reality-“Self”)—or the Self-Existing, Always Prior, Transcendental, and Inherently egoless Self-Nature, Self-Condition, and Self-State That Is Tacit Conscious Awareness—Is Always Already Self-Radiant As the Indivisible and Never-Broken Under-Current (or Spiritual Root-Force) of Feeling-Energy-Consciousness.

Within the Always Prior and Senior Context of the Self-Existing, and Self-Radiant, and Self-Evidently egoless Feeling-Energy-Current of Reality-“Self”-Consciousness, perceptions arise experientially.

Thoughts (or conceptual processes) also arise within the Intrinsically Self-Evident Feeling-Energy-Current of Reality-“Self”-Consciousness—but thoughts arise only after (or on

the basis of) the events and processes of experiential perception.

Every perception (and, also, every event of thinking) is entirely a reflected event, a time-bound apparition, an illusion of separate “objectivity”—an illusion of not-“Self”.

Because all perceptions and all thoughts always arise dependently—as a result of conditional causes, and entirely Within and on the Basis of the Always Senior Context of the Priorly Self-Evident and all-Mirroring Feeling-Energy-Current of egoless Reality-“Self”-Consciousness—all perceptions, all thoughts, and, thus, all apparent “objects” Are modes (or merely apparent modifications) of the Perfectly Subjective (or Perfectly Non-“objective” and Non-“different”) Feeling-Energy-Current (or Transcendental Spiritual Self-Nature, Self-Condition, and Self-State) of Reality-“Self”-Consciousness Itself.

3.

Therefore, What Is Freedom?

Freedom Is Perfect (or Always Already Prior and Non-“different”) Inherence in and As Reality Itself.

Freedom Is Perfect Fidelity to Truth Itself (Which Is Reality Itself).

Freedom Is to Always Already (or Priorly, or Intrinsically) Self-“Locate” (or Self-Identify) the egoless Transcendental Spiritual Self-Nature, Self-Condition, and Self-State of the Real “Self”—or the Intrinsically Self-Evident and Inherently egoless Self-Nature, Self-Condition, and Self-State That Is the Always Prior Context of all perception, all thought, all experience, all “objects”, all “others”, and all of apparent ego-“I”, or seemingly separate “self”.

Freedom Is to Always Already Self-“Locate” (and, Thus, to Be) the Intrinsically Self-Evident and Inherently egoless Transcendental Spiritual Under-Current of Feeling-Energy-Consciousness Itself—Always Already Prior to (and, yet,

never separate from) perceptions, or thoughts, or “objects”, or “others”.

4.

On the basis of the Always Priorly (and always presently) Self-“Located” (and Inherently Indivisible, Non-separate, Non-“different”, and egoless) Under-Current of Feeling-Energy-Consciousness, all that (apparently, or experientially, and conditionally) arises “objectively” (as perceptions and thoughts) is Inherently (or Always Priorly) Transcended—without any act of dissociation, and without any act of seeking.

Therefore, all perceptions and all thoughts (or all “objects” of conditional experience) arise Acausally, Non-separately, and egolessly—Always Already Prior to any sense of “difference”, necessity, dilemma, problem, or bondage.

Even the apparent ego-“I”, and every apparent “other”, and even all of conditionality and death, is Inherently (or Priorly, or Always Already) Transcended in the Intrinsically Self-Evident, and Indivisible, and Never-Broken Transcendental Spiritual Under-Current of Inherently egoless Feeling-Energy-Consciousness—which Is the Inherent Reality-“Self” (or Intrinsically Self-Evident Self-Nature, Self-Condition, and Self-State) of all-and-All.

Any perceived or conceived threat to the space-time “point of view” that is the separate ego-“I” tends to become “objectified” as reactivity (or merely reactive activity), in the form of fear, sorrow, or anger.

Any perception or conception of “objectified” and conditionally reactive “self” (or ego-“I”) tends to become epitomized as the fear of death.

Therefore, Always Already Transcend the “objectified” and conditionally reactive (and entirely Self-Mirrored) ego-“self” (and all its “objects” and “others”) in the Intrinsically Self-Evident Transcendental Spiritual Under-Current of Inherently egoless Feeling-Energy-Consciousness—Which Is the Self-Nature, Self-Condition, and Self-State of Reality Itself, Inherently Prior to “point of view” in space-time—and, Thus and Thereby, Always Already Transcend death, and fear, and sorrow, and anger, and even all un-love.

5.

Freedom Is Thus.

Freedom Is Reality Itself.

Freedom Is the egoless Transcendental Spiritual Self-Nature, Self-Condition, Self-State, and Inherently Perfect Reality-“Self” of all-and-All.

Freedom Is the Inherently (and Inherently Perfectly) egoless and Intrinsically Self-Evident Self-Depth—Wherein all perceptions, all thoughts, and all “objects” are an Always Already Perfectly Transcended (and, Thus, and Thereby, Transcendentally Spiritually Self-Illuminated, or Self-“Bright”) world-Mummery.

Freedom Itself need not (and cannot) be either caused or achieved or acquired.

The Perfectly egoless Self-Depth That Is Freedom Itself need not (and cannot) be reached or arrived at from any “location” presumed to be outside or separate from That Self-Depth Itself.

The Perfectly egoless Self-Depth That Is Freedom Itself Is Always Already The Case—and, therefore, “It” can only Be Intrinsically (or Tacitly, Directly, Acausally, and Perfectly) Self-Realized As That Which Is Always Already The Case.

NOT-TWO IS PEACE

The Perfectly egoless Self-Depth That Is Freedom Itself
Is Perfect Peace Itself.

Therefore, Peace Is Peace That Is Peace.

Not-Two Is Peace.

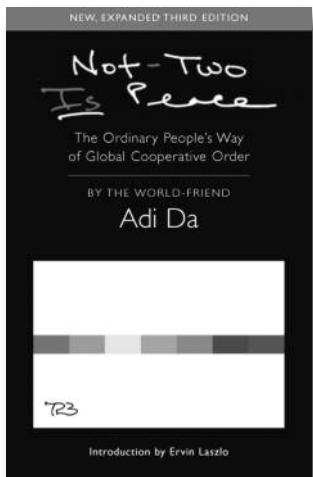
Not-Two Is Not Two.

Not Two.

Not-Two.

Is Peace.

Is-Peace.



ABOUT THE COVER

The image on the cover is a flag design created by Adi Da specifically for the Global Cooperative Forum. He explains the significance of the flag as follows:

National flags represent the already presumed separateness of national identities. In contrast, the Global Cooperative Forum is represented by a single flag, consisting of the simple spectrum of colors on a white field.

The white field is a “tabula rasa” (or blank slate), symbolizing the absence of all the kinds of “self”-imagery by which human beings create differences between themselves and others. In addition, the plain white flag is a traditional sign of truce or surrender. The party waving the white flag is signalling that it does not want confrontation, and that it is not posing a threat.

The Global Cooperative Forum is not there to confront anyone. It relinquishes all confrontation and all war, and it upholds no self-imagery beyond the simple reality of being part of the totality of humankind.

The presence of the rainbow straight across the flag indicates that the Global Cooperative Forum is actually functioning as a global institution. The spectrum of color on the white field symbolizes inclusiveness in every sense—all flags, all races, and all nations.

The “723” in the lower left corner stands for the date July 23, 2006. In his essay entitled “723” (Essay XXI of Part Two in this book), Adi Da comments on the unique and decisive significance of this date in global human history. ■

T H E W O R L D - F R I E N D , A D I D A

From his birth (on Long Island, New York, in 1939), Adi Da always manifested unique signs of spiritual illumination. Nevertheless, from his birth, and until his spiritual restoration at thirty years of age, Adi Da submitted himself to an ordeal of “self-identification” with all the limitations and sufferings of the human condition.

Adi Da describes his early years as being focused in two fundamental activities: investigating how, in the scale of human “ordinariness”, to perfectly realize the Truth of “Reality Itself”, and (coincidentally) both achieving and demonstrating the human-scale ability to communicate the Truth of “Reality Itself” through both visual and verbal means.

Adi Da graduated from Columbia University in 1961, with a BA in philosophy, and from Stanford University in 1966, with an MA in English literature. His master’s thesis, a study of core issues in modernism, focused on the literary experiments of Gertrude Stein and on the modernist painters of the same period.

In 1964, Adi Da began a period of intensive practice under a succession of spiritual masters in the United States and India. In 1968, he went to India and approached the renowned spiritual master Swami Muktananda of Ganeshpuri, who immediately responded by saying that Adi Da was a spiritual master at birth, and “the most extraordinary Westerner” he (Swami Muktananda) had ever encountered. One year later, in a unique letter of acknowledgment, Swami Muktananda made an open public declaration that Adi Da was, by virtue of his evident spiritual signs and demonstrated states, inherently qualified to teach others independently, and to awaken others spiritually by direct transmission. Later, in 1970, after a final period of intense spiritual

endeavor, Adi Da spontaneously became re-established in the continuous state of illumination that was his unique condition at birth.

After his re-awakening, Adi Da began to teach, creating a vast repository of wisdom, in living dialogue with those who approached him as devotees. His literary, philosophical, and practical writings consist of over sixty published books—many internationally acclaimed. In the early 1970s, Alan Watts, writer of numerous books on religion and philosophy, acknowledged Adi Da as “a rare being”, adding, “It is obvious, from all sorts of subtle details, that he knows what IT’s all about.” In the late 1990s, poet Robert Lax said of Adi Da’s radically experimental novel, *The Mummery Book* (the opening volume of Adi Da’s *Orpheum Trilogy*), “Living and working as a writer for many decades, I have not encountered a book like this, that mysteriously and unselfconsciously conveys so much of the unspeakable reality.”

Having fully given his teaching, Adi Da lived independently on his island sanctuary in Fiji, constantly working to express the Truth of existence through modes of communication to which all human beings can respond—including literary, theatrical, artistic, and philosophical works. He passed from the body on November 27, 2008.

Adi Da is not political in any ordinary sense of the word. Rather, his address to humanity and the process of civilization comes from his lifelong intention of communicating the truth of existence—uncovering both the essential driving forces of limitation and suffering and the means to go beyond those forces. ■

GLOSSARY OF TERMS AND PHRASES

Acausal—Neither caused nor causing; therefore, existing beyond (or prior to) the realm of duality in which the law of “cause and effect” is operative.

all-and-All—A phrase Adi Da created to describe the totality of conditional (or ordinarily appearing) existence—both as the “sum of its parts” and as an undivided whole. He defines lowercase “all” as indicating “the collected sum of all presumed-to-be-separate beings, things, and conditions”, and uppercase “All” as indicating “the All (or the undivided totality) of conditional existence as a whole”.

body-mind-complex—With this term, Adi Da is communicating that each human being is a “complex” of fundamental faculties. Those fundamental faculties include body and mind, and also emotion and breath.

conditionally manifested reality / Reality Itself—Adi Da distinguishes between two meanings of the word “reality”. (1) He refers to reality as we ordinarily perceive it and participate in it as “conditionally manifested reality”. The “ordinary reality” is the complex effect of all kinds of causes. Thus, the “ordinary reality” can manifest only in accordance with whatever conditions are the case. Therefore, because the “ordinary reality” is dependent on conditions, Adi Da describes it as “conditionally manifested”. (2) In contrast to “conditionally manifested reality”, Adi Da refers to “Reality Itself” (with capital letters). Reality Itself is not in any sense dependent on conditions. In other words, Reality Itself is utterly “Non-conditional”. Adi Da states that Reality Itself is the “One and Only Self-Nature, Self-Condition, and Self-State” of every thing and every being in the universe.

Conscious Light—Adi Da defines Reality (Itself) as “Conscious Light”. By making this definition, he is communicating that the two essential characteristics of Reality are Awareness (or Consciousness) and Radiance (or Light). Furthermore, Adi Da states that Conscious Light is the essential Nature (or the “One and Only Self-Nature, Self-Condition, and Self-State”) of every thing and every being in the universe.

diaspora—The “diaspora” (“dispersion” or “scattering”) of humankind all over the earth, over the course of many thousands of years, has resulted in the establishment of different cultures and philosophies. But no matter what cultural or even racial differences have appeared, Adi Da emphasizes that humankind is still a single species.

“difference”—Adi Da defines the presumption of fundamental “difference” as the essential fault that characterizes the unliberated human ego. The core of this presumption is the primal notion that “self” is separate from “everything and everyone else”. That primal notion is described by Adi Da as the “root” of all human suffering and dilemma.

ego / ego-“I”—Adi Da teaches that the ego is an activity, and not an entity. The activity of egoity is what Adi Da calls the “self-contraction”, or the presumption of separate and separative existence. When he uses the term “ego-I”, he places the “I” in quotation marks to indicate that he uses it in the “so to speak” sense. He is indicating (by means of the quotation marks) that, in Reality, there is no such thing as the “I”, even though it appears to be the case in ordinary experience.

end-time—Adi Da uses “end-time” to mean the end-phenomenon of human ego-culture and the loss of the connection to Reality Itself—and not any traditional religious myth associated with this term. See also **“late-time” (or “dark” epoch)**.

Enlightenment—The actual Realization of Reality Itself, or Truth Itself—Which Realization is Inherently Full of Light. Adi Da sometimes sets the word “Light” off in hyphens (as in “En-Light-ened”) to emphasize the root-meaning of the word.

everybody-all-at-once—A phrase coined by Adi Da indicating the “all-at-once collective” of humanity—which is not a collection of separate individuals, but the force of humankind as a collective whole, based in the fundamental presumption and truth of prior unity.

face-to-face—Humans all over the earth are now “face-to-face” with one another, in that no one exists in an isolated tribe or culture. There is now a single world, transformed by worldwide communication, economic interdependence, and the potential of global warfare.

“ground zero”—A term coined in the twentieth century to describe the site where an explosion (especially a nuclear one) has occurred. Since September 11, 2001, this term has also commonly been used to refer to the site of the destroyed World Trade Center in New York City. In this book, Adi Da uses this term in metaphoric and temporal terms relative to the state of global human culture at this time in history. His use of “ground zero” also relates to the “zero-point”, or the inherent egolessness of human life. See also **“zero-point”**.

“know”—When Adi Da places this word (and its variants, such as “knowing”, and “knowledge”) in quotation marks, he does so to indicate that the

ego's characteristic presumption of separation between the "knower" and that which is "known" makes it impossible to know anything as it really is. Adi Da capitalizes "Know" and "Knowledge" to indicate a wordless, direct Realization—rather than any form of knowledge based on the illusion of separation between "subject" and "object". See also "**Perfect Knowledge**".

"late-time" (or "dark" epoch)—Adi Da uses the terms "late-time" and "dark' epoch" to describe the present era, in which doubt of anything at all beyond mortal existence is more and more pervading the entire world, and the "self"-interest of the separate individual is more and more regarded to be the ultimate principle of life.

lose face—To "lose face" is to allow one's vulnerability and one's shortcomings to be seen, without the apparent protection of a powerful or influential image. See **save face**.

mummery—The dictionary defines "mummery" as "a ridiculous, hypocritical or pretentious ceremony, observance, or performance". Adi Da uses the term "mummery" to describe all the activities of ego-bound beings, who are committed to the false view of separation and separateness.

"Narcissus" / "Narcissistic"—Adi Da uses "Narcissus" as a key symbol of the un-enlightened individual as a "self"-obsessed seeker, enamored of his or her own "self"-image and egoic "self"-consciousness.

He is the ancient one visible in the Greek myth, who was the universally adored child of the gods, who rejected the loved-one and every form of love and relationship, and who was finally condemned to the contemplation of his own image—until, as a result of his own act and obstinacy, he suffered the fate of eternal separateness and died in infinite solitude.

—Adi Da
The Knee of Listening

"neighborhood-wars"—The term "neighborhood-wars" describes the destructiveness of the ego (or the presumed separate "self") at all levels of human endeavor—not just the conflicts between nations and ethnic groups but in the most intimate scale of human interaction (the "private wars of Everyman"). This term comes from Adi Da's literary work *The Mummery Book*.

Non-Dual—Inherently indivisible, and, therefore, never composed of "two" (or "self" and "not-self").

"object" / "objective"—Adi Da consistently places the words "object", "objective", "objectify", and so forth, in quotation marks. He does this in

NOT-TWO IS PEACE

order to indicate that, in Reality Itself, there is no such thing as an “object” that is separate from the “subject”.

“Perfect Knowledge”—The direct, tacit Realization of the Indivisible Unity of Reality Itself—prior to any presumption of separation between “knower” and “known”. “Perfect Knowledge” contrasts with all forms of ordinary “knowledge”—which are based on the presumption of an irreducible separation between “knower” and “known”, or “subject” and “object”.

Perfectly Subjective—In the phrase “Perfectly Subjective”, the word “Subjective” does not refer to “the inward experience of an individual”. Rather, it points to Reality Itself—the True Source (or “Subject”) of all apparent experience, which exists prior to any apparent individual “self”.

“point of view”—By placing this phrase in quotation marks, Adi Da is communicating that, in Reality, every ordinary “point of view” is an illusion—because all ordinary “point of view” is founded in the presumption of the separate existence of “I”.

prior unity—Adi Da’s term “prior unity” points to the unity that exists prior to all the apparent differences and conflicts in the world. That unity, in other words, is senior to all apparent signs of disunity. Adi Da also calls this the “unifying life-principle” and the “cosmically extended pattern of Oneness”. In the phrase “prior unity”, Adi Da uses the word “prior” in the sense of “a priori”, or “inherent” (not in the sense of “previous”). Please see p. 35 for a full discussion.

psycho-physical—A phrase which Adi Da uses to indicate that the human being is not a purely physical phenomenon, but a phenomenon with both physical and psychological/psychic dimensions. He also uses this description to characterize not only the human being but the world altogether.

Reality Itself—See **conditionally manifested reality / Reality Itself**.

Real God—Adi Da uses the term “Real God” to refer to Reality or Truth Itself, rather than any conventional anthropomorphic idea of God as “Creator”.

save face—To “save face” is to try to “look good”, or cling to an image of invulnerability and superiority in order to avoid being exposed as flawed or threatened. See **lose face**.

scientific materialism—The predominant philosophy and worldview of modern humanity, the basic presumption of which is that the material world is all that exists. In scientific materialism, the method of science, or

Glossary of Terms and Phrases

the observation of “objective” phenomena, is made into a philosophy and a way of life that suppress the native human impulse to Realize Reality Itself.

“self” / not-“self”—The two categories of egoic illusion: that which one identifies with (“self”), and everything else (not-“self”). Adi Da places “self” in quotation marks to indicate that the presumption of a truly separate entity is an illusion—generated in response to the fact of bodily existence.

“self”-contraction—The fundamental presumption (and activity) of separation. Also called “ego”, or “ego-‘I’”.

Self-Nature, Self-Condition, and Self-State—While pointing out that there is no such thing as a separate egoic “self”, Adi Da uses this phrase to indicate that Reality Itself is the true “Self” (capital “S”) of all existence.

sublated—The verb “sublate” means “to remove” or “to negate”—in the sense of “rendering no longer effective”.

Transcendental Spiritual—Adi Da uses this phrase as a description of the two fundamental aspects of Reality Itself, and also of the process of Reality-Realization (or Enlightenment). “Transcendental” refers to Existence (or Being, or Consciousness) Itself, and “Spiritual” refers to Energy (or Light) Itself. Adi Da has revealed that these two aspects inherently coincide in Reality Itself, Which is Indivisible.

“tribalism”—Adi Da uses the terms “tribal” and “tribalism” to refer to the ego in its collective form. Please see p. 37 for a full discussion.

Unifying Life-Principle—See **prior unity**.

Witness—The natural “Position” of Consciousness Itself is to Stand as the Mere Witness of all that arises, Prior to egoic “self”-identification with the body-mind-complex.

“zero-point”—With the term “zero-point”, Adi Da is describing the “place” (or reality) that is prior to the root-gesture of separation. Thus, “zero-point” is synonymous with “egolessness”. The quotation marks indicate that its meaning is limited to the specific definition described here.

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